

# the **NATIVE VOICE**

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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PRICE 10 CENTS

## **Indian Act Revision At Next Session**

—See Story Page 3, Editorial Page 4



**CHIEF WILLIAM SCOW, Native Brotherhood of B.C. President**  
... first part of objective about to be realized.

## Christmas at Coqualeetza

By MISS S. M. THOMPSON

CHRISTMAS is not a one-day celebration at Coqualeetza Hospital—no indeed! For weeks, thoughts of Christmas have been going round the wards; shopping must be started early when it is done entirely from bed! Catalogues have been well looked over, our Post Office department has been busy getting money orders for patients and bringing back parcels, and then taking the packages back to the Post Office, all gaily wrapped and addressed to the many villages in British Columbia which our patients think of as "home".

And so, as it should be, the first thoughts of Christmas in hospital are of others. To many, this is not the first Christmas shopping that has been done in this way; one of our patients has spent nine Christmases here, but let's hope that next year she'll be buying her gifts at the store herself. The days fly by—for time does not drag here—and soon the gift parcels start arriving, coming with thoughts of hope and faith that next year the loved one will be home again, well and strong. The mail bags get heavier every day, until finally several trips have to be made, and what interesting loads they are!

### Entertainment for Patients

It is about this time that friends of the hospital give special thought to entertainment for the patients. Music was provided by the orchestra of St. Mary's School at Mission, the Lions Band of Chilliwack and Radio Station CHWK, and the Sardis United Church choir, while Jimmy Morris of CKNW and his family enthralled the patients one afternoon with singing and dancing. Many friends and organizations who could not visit the hospital personally sent gifts, all of which added joy on Christmas morning. Our thanks have gone out to Radio Station CKNW, the Alpha Gamma Delta Sorority in Vancouver, the Residential School at Cranbrook and St. Mary's School at Mission, the Chilliwack Junior Chamber of Commerce, Pearson's Store at Sardis, Grade III of Sardis Public School, the Sergeant's Mess of the R.C.S.M.E., and the Junior Red Cross.

### Christmas Morning Arrives

Finally, Christmas morning arrives, the wards bright with decorations, some of which have been made by the patients, and each with its lighted Christmas tree. Breakfast over, Santa starts his rounds; a hush of expectancy falls as he arrives; willing hands help him distribute his load, a gift to each patient from the hospital, with parcels from home and friends. He leaves with the sound of sleigh bells, and the ward is left to the crackle of tissue paper and exclamations of delight. Probably there is a little feeling of home-

sickness, for loved ones seem very near when gifts are opened, but sadness is not allowed to creep in, and fun and happiness take its place. No rest period this morning! Patients are allowed to visit throughout the hospital, old friendships are renewed, new ones made, gifts are displayed, news exchanged.

### Christmas Dinner is Ready

Before we know it, dinner is ready. Look at those trays—Christmas dinner complete with turkey and all the trimmings. No wonder after such a morning, rest period in the afternoon is not a hardship. Visitors are welcomed in the afternoon and a happy time is spent; the supper trays come all too soon, but it's surprising what a busy day it has been, and everyone seems content to rest and enjoy radio music until "Lights out".

And so another Christmas has come and gone at Coqualeetza Hospital. Our patients are grateful to the many who have helped to make it a happy time, and on their behalf, we wish you all a happy, successful and healthful New Year.

## Ucluelet News Notes

By MRS. J. B. GLOVER

The young men of Ucluelet Reserve organized a Hallowe'en Costume party for the village. It was held on October 29 at the home of Mr. and Mrs. Jim Touchie.

A special prize went to May Baird for her wonderful impersonation of an old witch. First prize for the fancy costume was awarded Edith McCarthy. Second fancy costume prize was won by Alma Joe. First and second prizes for comic costumes went to Vernon Ross and Gordon Taylor, respectively.

Judges were Mrs. Johnson McCarthy, Harry Joe and Solomon Peter. Their task was a very difficult one as the costumes were varied and of a high standard. Hallowe'en games and treats made the evening one to be long remembered by all the village.

THE LADIES OF THE Blue Star Circle held their annual bazaar and tea at the Mission House on November 5. Many ladies from Ucluelet West and Port Albion attended and added to the funds. Miss Edith McCarthy and Mrs. Corbett Williams looked after the sale of fancy work. Mrs. Jim Touchie and Mrs. Baird were in charge of the rummage sale and fish pond. Mrs. Alex McCarthy

## Penticton Reserve Elects Gideon Eneas New Chief

Gideon Eneas was elected Chief of the Penticton Reserve when the Band met in a general meeting on November 28, 1949, to elect two counselors and a chief.

Conducting the elections was R. H. S. Sampson, superintendent of the Okanagan Indian Agency.

Thirty-nine were present to cast their votes. At present, only men can vote, but it is hoped that under the new Indian Act, the franchise will be extended to the women.

Retiring Chief is Michel Jack, who had twice been elected head of the Band, but did not serve in any official capacity as he had previously refused to take the oath of office.

### Nominations, Votes

The following is a list of nominations and ballots cast: For Chief: Gideon Eneas (elected)—16; Michel Jack—12. First Counselor, Francis Paul, 9; (elected); Albert George, 8; Jacob Kruger, 3.

Second Counselor: Albert George (elected)—12; Jack Alan—9. Both counselors are among the younger members of the Band.

In accordance with the law, the new chief must take the oath of allegiance and this will take place in a special ceremony to be performed in the near future.

### Senyemen Club Organized

The Senyemen (Weaving) Club is the first women's club to be formed on the Penticton Reserve. It has a present membership of twelve.

At a meeting held November 23, members elected an executive headed by Mrs. Susan Kruger as President; Mrs. Louise as Secretary, and Miss Lucy Alec as Social Convenor and Librarian. Guest members of Penticton Women's Institute attended.

Meetings are held in the school on Wednesday evening when members work at various handicrafts: weaving, knitting, beading, rug-making and sewing of buckskin articles. Most of our work is offered for sale at the Women's Institute handicraft booth in Penticton.

Our Club also assists the school teacher, Mrs. Hayes, with school projects, and at present we are raising money by a rug raffle, to buy handicraft supplies and books for our lending library.

Our last meeting of the year was a Christmas Party held on December 14. Costumes and decorations for the school concert were completed and 79 candy bags were filled. Gifts for the Club members were drawn from a "surprise" box.

### Bingo Party Held

A Bingo evening was held in the school on December 2, to raise funds for our Christmas concert. The lucky winners were Mrs. Louis Jack, Mrs. Susan Kruger, Edward Gabriel, Tommy Alec, Henry Eneas, Elizabeth Eneas, Louise Kruger, Gideon Eneas. Jimmy Philips and Mickey Jones tied.

Refreshments were served and Chief Eneas made a fine speech of welcome to the white people who attended from Penticton, and thanked all present for their support.

assisted by Ruth Tom, Joan Mack, Alma Joe and Mollie Touchie served tea. Funds raised provided the Christmas tree for the children of the village.

BORN to Mr. and Mrs. Bert Mack on October 23 at Tofino Hospital, a daughter.

BORN to Mr. and Mrs. Johnson McCarthy on November 8 at Tofino Hospital, a son.

With best wishes to the Editor and staff of the Native Voice.

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# PM Confirms Indian Act Revision

News that the Indian Act will be revised at the coming session of Parliament at Ottawa is the cause of Native Brotherhood President William Scow's smile in the picture appearing on page one. Chief Scow has received this word in the form of a letter to The Native Voice from J. L. Gibson, member for Comox-Alberni.

Mr. Gibson wrote that, "I was glad to have the assurance from the Prime Minister the other day in the House that a revised Indian Act would be introduced in the House of Commons during the next session. I believe that the new provisions will give our Indian population a chance to develop to the extent to which they are undoubtedly capable."

Revision of the Act has been one of the basic policies of the Native Brotherhood of B.C. under the leadership of both the late president, Alfred Adams, and today's president, William Scow.

It will be recalled that in the first issue of The Native Voice, which was published in December, 1946, the lead story referred to establishment earlier in the year of a joint Senate-House Committee to consider revising the Indian Act.

According to the plans set forth by the committee, the 1948 session of parliament was to have been the one at which revision of the Act would take place.

The resolution establishing the committee stated as follows:

"Resolved—That a joint committee of the Senate and House of Commons be appointed to examine and consider the Indian Act, Chapter 98, R.S.C., 1927, and amendments thereto and to suggest such amendments as they may deem advisable, with authority to investigate and report upon Indian administration in general and, in particular:

- "1. Treaty rights and obligations.
- "2. Band membership.
- "3. Liability of Indians to pay taxes.
- "4. Enfranchisement of Indians both voluntary and involuntary.
- "5. Eligibility of Indians to vote at Dominion elections.
- "6. The encroachment of white persons on Indian Reserves.
- "7. The operation of Indian Day and Residential Schools.
- "8. And any other matter or thing pertaining to the social and economic status of Indians and their advancement, which, in the opinion of such a committee should be incorporated in the revised Act."

What specific changes will be contained in the revised Act are not known, but the Native Indians of Canada are looking for a status equal to that of any other citizen.

## Drinking Liquor Should Be Matter For Natives Themselves To Decide

By ALFRED SCOW

Several very normal Indians have been victims of exorbitant fines simply because they have been in possession of intoxicating liquor. My source of information stems from a fishing settlement called Alert Bay which is a small town up the British Columbia coast.

The penalty for possession of liquor ranges from \$25 to \$100. In some instances, a few have been shot at on suspicion of possessing intoxicating beverages. Imprisonment is sometimes used as a penalty for the same reason. These penalties are imposed on the Indians because of Section 128 in the Indian Act which says:

### Indian Act

"Every Indian or non-treaty In-

dian who makes or manufactures any intoxicant, or who has in his possession, or concealed, or who sells, exchanges with, barter, supplies or gives to any other Indian or non-treaty Indian, any intoxicant, shall, on summary conviction before any judge, police magistrate, stipendiary magistrate or two justices of the peace, or Indian agent, be liable to imprisonment for a term not exceeding six months and not less than one month, with or without hard labor, or to a penalty not exceeding \$100 and not less than \$25, or to both penalty and imprisonment, in the discretion of the convicting judge, magistrate, or justices of the peace or Indian agent."

### Rest Can Drink

The rest of the population are permitted to possess liquor without the danger of having a penalty imposed on them. This difference is rather strange since the Indians were made citizens in the last provincial election in June. In spite of the fact that we were made equal in regard to voting privileges we are still unequal with respect to the possession of liquor. Other citizens are subject to arrest only if they disturb the peace while under its influence, or for its consumption where the use of liquor is forbidden. Not so with the Indians, mere possession subjects them to the danger of imprisonment or a fine.

### Patronize Bootleggers

As we are unable to purchase liquor openly, we are forced to patronize a bootlegger, resulting in the circulation of inferior liquor.

This practice leads to a large profit for the bootlegger as well as assurance of a flourishing "racket".

This difference may seem unimportant to other people but to us, it is vital—vital because it leads to segregation with respect to our social life. It is a foregone conclusion that we will be excluded from any gathering regardless of whether we drink or not, where liquor is served. If one doubts the truth of this statement, the writer could cite an actual case, wherein several Indians were excluded from a party for this very reason. Such occurrences only lead to a deeper feeling of resentment and inferiority coupled with the realization that after all, we are not really considered equal.

### "Paternalism"

When the decision of whether an Indian shall or shall not be allowed to drink is decided by a law in which he has had no part, it is an admission on the part of those who framed the law that he is incapable of making such a decision for himself, and a continuation of the "paternalistic" attitude prevalent for so long in the administration of Indian affairs.

The fact that we are subject to imprisonment for the mere possession of alcohol, further handicaps us, as a prison record is certainly not looked upon favorably by our present-day society.

### "Berserk" Theory

An idea frequently met with is that Indians "go berserk" when under the influence of liquor. This idea became prevalent about a 100 years ago when the white man first introduced alcohol to the Indians.

## Japanese Given Right to Return

OTTAWA.—Permission has been given to 165 Canadian-born Japanese who spent the war in Japan, to return to Canada, although many of them are said to have fought with the Japanese forces.

The government is taking the attitude that those who fought with the Japanese were conscripted and, therefore, had no alternative.

Another 36 Japanese-Canadians who were repatriated at Canadian expense to Japan after the war, on their own request, have also been given permission to return to Canada.

The reason they "went berserk" was due to the fact that their physical make-up was not accustomed to alcoholic stimulants. The "berserk" reaction to alcohol is not restricted to any one group but rather it is a characteristic of some individuals in every group. Therefore it should not be considered peculiar to, or common among the Indians.

### Hinder Development

These handicaps are a drawback for us because they are a hindrance. Self-confidence on the part of the individual usually asks for a better citizen. Since citizenship has been granted to us, we should have equality in all phases of the society in which we live today. Social equality would not only be a good start in this direction, but would also help to foster better relationships between Indians and other groups.

There is no need for unjustly making criminals of us because we follow the trends of the society in which we are obliged to live. What then is the solution one may ask?

Why not abolish the liquor clause in the Indian Act and let the Indian decide for himself legally instead of illegally as he does, whether he shall or shall not drink?

## Cripple, 80 Years, Saves Two Tots

SECHLT.—A crippled 80-year-old Indian crawled more than 80 yards on his hands and knees to rescue his two small grandchildren, who were trapped in their burning home.

John Craigson, who braved leaping flames to drag the children clear, was accorded a hero's plaudits by Sechelt Peninsula today.

Craigson left the two small daughters of Peter Paul in their cabin home in the Indian village here, and was sitting in his own doorway when he saw smoke escaping from the house.

Peter Paul, father of the children, is a patient in the Indian hospital at Nanaimo, and his wife, Craigson's daughter, was visiting him when the near-tragedy occurred.

The venerable Indian's action was "one of the most heroic things I have heard of," in the words of Father Bissett, Roman Catholic priest from the nearby school.



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## Some Points to Remember When Indian Act Revised

J. L. GIBSON, Member of Parliament for Comox-Alberni, has told us that he has the assurance from the Prime Minister that a revised Indian Act will be introduced in the House of Commons during the next session.

Before the final passing of the Act representatives of the Native of Canada should be there to approve its contents.

Native Canadians should be represented by their own Members and Senators who are thoroughly conversant with the wants and needs of their people. We have waited many, many long years for this day. It is the first real action taken on the part of the Government to wipe out the black mark against Canadian justice.

We only hope they remember their much vaunted Declaration of Human Rights which states that, "Whereas recognition of the inherent dignity and of the equal and inalienable rights of ALL MEMBERS of the Human family is the foundation of freedom, justice and peace in the world."

There should only be one set of laws for Canadians, whether they be Native or otherwise.

## You Can't Eat Votes

THE native Indians of British Columbia, who once owned this province, have lately been given the right to vote in it. But in case we feel like patting ourselves on the back about that, here is something else to think about.

A white man who is more than seventy years old can get a pension of fifty dollars a month. An Indian living on reserve can get only eight dollars a month in old age.

Why? Is a white man's stomach six times as big as an Indian's?

*The editorial, You Can't Eat Votes, which appears above, was written by a young white man, John Hargrove, 13 years of age. He intended it to be published in the school paper, of which he was editor. But the principal said he would not allow it to be printed. It wasn't. The editor thought the matter over. Next day he walked into the principal's office and said he felt he must resign. He did.*

## Peace, Happiness For All

WE WISH you all happiness and peace for the coming year and a closer bond of brotherhood and sisterhood.

"Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do Thy will; through Jesus Christ our Lord. Amen."

## Natives Tell Hope, Crosby

### 'Use Your Own Shirts. Not Totems, for Living'

IF BOB HOPE and Bing Crosby wish to make their living honestly, they can "earn it out of their own shirts and not insult or cheapen the property of our people."

In these ringing words a senior chief of the Skeena River Indians has notified Hollywood that B.C.'s native peoples are against anyone who may be planning any publicity shennanigans involving the construction of screwball totem poles.

Original suggestion came in an announcement by Vancouver Optimists recently.

As part of their campaign in aid of their East End Youth Centre, they hope to have Bob Hope visit the city this spring. On his program, the comedian said that he and Crosby planned to come up to "beautiful British Columbia."

Optimists' publicity man announced plans to commission two totem poles for the occasion.

One was described as a "monster," 100 feet high and the biggest in the world. The other would be smallish, of markedly humorous design, showing Hope on Crosby's shoulders.

Representatives of Indian tribes from here to Alert Bay, meeting in Vancouver recently, expressed their indignation. And Chief Harold Sinclair of Kitwanga, a senior member of the Skeena River tribe, wired Mrs. Maisie Armitage-Moore, publisher of The Native Voice, to advise Bob Hope and Bing Crosby: "Totem poles are the sacred memorial historic property of our forefathers."

## Fisheries Overcrowded, More Fishermen Opposed

Between 250 and 300 Japanese-Canadian fishermen and their families have been invited by major fishing companies to return to the coast from interior British Columbia and Alberta within the next few months.

This action by major coast canning companies, was followed by indications that white fishermen may oppose return of the Japanese to the industry on grounds that the industry is already overcrowded.

### Financial Aid

A spokesman for the companies said the Japanese-Canadians will be given financial aid to start them in the fishing business again.

It is estimated that wives and children of the returning fishermen may boost the total number to 1000.

Announcement of their return brought an immediate protest from United Fishermen and Allied Workers' Union.

"We are not opposed to the return of large numbers of Japanese on racial grounds, but we are opposed to any recruiting and financing of fishermen of any nationality in other provinces for the B.C. coast," a spokesman for the Union declared.

"Industry conditions show there is already more than sufficient fishing gear operating on this coast.

"The only reason for recruiting of this nature would be to encourage an over-supply of fishermen," he charged.

### Licenses Issued

Only Japanese-Canadians who fished the B.C. coast before the war have been approached about coming back.

Company spokesmen said in Vancouver some of the Japanese will have the money to buy their own boats.

Japanese Canadian fishermen have been issued 116 fishing licenses on the coast last year. They returned earlier and are not a part of the proposed larger movement.

There was little opposition to the return of the original 116.

A Japanese must be a British subject before he can obtain a fishing license. In 1939 about 1500 were fishing on this coast.

### Little Housing

There is little housing accommodation available for the returning Japanese in Steveston, where a large number lived before the war.

It is believed that Japanese will not attempt to congregate in large communities as they did here formerly but will disperse throughout the Lower Mainland.

Representatives of Canadian Fishing Company, Nelson Bros. and B.C. Packers Ltd. and other fishing companies, have approached the Japanese about returning to the coast.

## Fighting Wolf Pal Writes

Few days ago I received November issue of your magazine, from an old pal of mine, namely "Chief Fighting Wolf," titled, "Let us show the world we love our Indians." Must say I thoroughly enjoyed reading your fine paper, and also story by Chief Fighting Wolf. He and I have been acquainted for over 20 years, and can say he is one fine fellow, and has what it takes.

All who know him can feel they have cultivated a fine friend, who firmly believes in an equal deal and fairness and justice to all peoples.

We both are members of Indian Association down here and my name on that roll is "Running Buffalo." The Chief and I have much in common, and have travelled together extensively. Worked Game shows, theatres, etc. He did his great Bag Punching Act while I did my Cowboy Acts with "Ropes and Whips." We have many varied thrilling experiences which proved very interesting to all who witnessed them. Am sure you will find him a "real" fellow. Don't want to take up your time, but I did feel I should write you and let you know here is another man who wants to see our Indians get a fair break, a square deal, and proper treatment.

Wishing you every success in your endeavour,

LORNE ALEX CAMPBELL.

36 Third Street,  
Orangeville, Ontario.

P.S. May Mrs. Campbell and myself express to you and yours and all concerned our heartiest Season's Greetings.

### WORD FROM KITSELAS

The Editor,  
The Native Voice,

Dear Editor—Enclosed find an item of interest concerning our village, I thought you might like to use it for your paper.

I sent you in an article last spring on a new gas boat which had been built at Canyon City by Eli Gosnell during the winter, but when I called at the office while you were away—the people told me that it was lost and could not be traced—this was rather disappointing as a good deal of time had been spent in writing up the story and the Natives themselves were disappointed at not seeing it as I had promised I would write it, however, I suppose those things happen everywhere.

Sincerely yours,

MRS. A. J. WALKER.

Kitselas, B.C.

Copper River P.O.

THE NATIVE VOICE regrets that the above article was misplaced, as we welcome all news of interest to our readers, from every part of the Country—Editor.

## Don't Cheapen Totem Art

Editor, The Native Voice,

Dear Friends:— Tonight I received a clipping from a newspaper sent to me from Vancouver.

I have admiration for Bing Crosby and Bob Hope and I fully realize that they are helping a good cause in connection with the campaign in aid of their East End Youth Centre.

However, I appreciate very much the stand taken by the B.C. Indians regarding the publicity scheme which these two men have in mind. I understand Totem Poles are to be involved in a way which certainly will cheapen the idea underlying them.

Every nation or tribe has something which represents to them something fine belonging to their past. Such is usually held to be sacred, more precious than even the dollar, the shortage of which is crippling the finances of some nations these days.

Surely, this suggestion of a totem pole of "markedly humorous design" lacks that fine feeling which is generally accepted as being the hallmark of those who still have at least shreds of that old-time courtesy which seems to be so little prized in the hurry and scurry of modern competitive life.

With all good wishes in your great work, I am,

Sincerely yours,

EDWARD AHENAKERO.

Kinistino, Sask.

## Efforts of Fighting Wolf Bring Appreciation

Chief Fighting Wolf,  
(Mr. Albert T. Middleton)  
Toronto, Ontario.

c/o The Native Voice Publishing  
Co., Vancouver, B.C., Canada.

Dear Sir:

I am sending this letter in care of "The Native Voice" office as I do not know your Toronto address.

I am the Anglican Missionary on the Garden River Reserve. I have just read your article entitled "Let us show the World that we love our Indians," published in the November issue of the NATIVE VOICE.

Please accept my congratulations and appreciation for such a stirring article in the interest of our native Canadians. It is sad that our native people are not given representation at our great Canadian National Exhibition. Let us hope that the officials may see fit to plan a place for a Canadian Indian Exhibit in 1950.

A number of years ago the Indians of Garden River staged the play "Hiawatha" at the C.N.E. grandstand. I think this was directed by a publicity agent of the Canadian Pacific Railway. It was quite a success and I think the same cast played for a number of years. However most of the older members of the cast have passed away . . . There is a rumour that the Hiawatha play is to be revived and I hope that this will be possible.

It is sad that the native people

are rapidly losing their old arts. The Algoma Tourists Outfitters Association are hoping to create more interest in the art of basket making among the Indians of this area. They are prepared to buy all the baskets. There are a few who do this work now—I am hoping that three or four of the Indian women will make baskets this winter. We are so near a large centre and it is easier to make a living at other employment, and basket making brings such poor returns in comparison with present day wages.

It is good to know that there are at least a few men in our larger centres who are in sympathy with the needs of our native Canadians. Let us hope that the day is not far distant when our Canadian Indians will be given the place they deserve in the life of our country!

Yours sincerely,

Rev. A. L. PRIVETT,  
Anglican Missionary,  
Garden River, Ont.

## Alberta Man Wants 'Voice'

The Native Voice,  
Vancouver, B.C.

Greetings!

I received your esteemed letter, and also the copy of your Native Voice paper.

I liked that paper very much; both in dimensions, and the articles in it.

You made a big step forward in your just cause, by means of this monthly Native Voice paper.

Your people are subjected to very unjust circumstances, in this—your own land. Of all nationalities in Canada, the noble Canadian Indians are trodden under—in this land in which your people lived for many hundreds of thousands of years. Your people will have much more to struggle for; but it is up to the younger Indian generation to achieve the just, noble goal of Canadian Native people.

First thing to do is obviously to change the old Indian Act, in Ottawa. All the Canadian press is interested in your just cause and needs.

I have many clippings about Indians in Canada, United States, and Mexico. Edmonton's Journal and Bulletin daily papers often publish articles about your esteemed people.

Do you regularly receive those two newspapers? If not, then I would send you a collection of my clippings about the North American Indians. I want to make a historical album, or a scrap book.

During recent years, I visited historical museums in various Canadian capitals and saw much of Indian arts and handicrafts. The white men are interested in your handicrafts and arts, but forgot about the Native people that made them.

I would like the back issues of Native Voice, if you can send them please enclose your bill for those back copies and I will remit the cost of them. I am really interested in Native Canadian people—and wish them all success to the achievement of their just goal.

I am enclosing \$2.00 for subscription to Native Voice for year 1950. I will be a permanent subscriber.

Yours truly,

NICHOLAS FEDO.

Sub P.O. 18, Edmonton.

## Greetings From Bella Bella

Fraternally, Brothers and Sisters, thinking of writing these few lines first I wish you all a Prosperous and Happy New Year.

Hoping and wishing each member the best of luck and better health all through the coming year and reminding all, that we should

do better and work together in harmony.

Once again, dear brothers, be a good standing member.

Cheerio,

HENRY McKAY.

Member of Bella Bella  
Local Branch.

### ALASKA BROTHERHOOD REPORT IN NEXT ISSUE

*We will carry in our February issue, a report on the convention of the Alaska Native Brotherhood. We have received considerable material on this important meeting but it will require special attention and as a result, must await our next number.*

EDITOR.

## Chief Wright Dies at Skeena

Walter Wright, colorful personality of the Skeena River, died recently at the age of 84 years. A gentleman of dignity, with a pleasant, likeable personality, he will be missed by his family and many friends in the Skeena River district.

Chief of the Grizzly Bear Totem, known as "N'Deek," Walter Wright's tribal name was "Neas d'Hoc." He was historian of his totem and in 1936 had its history recorded in English so that it would not be lost at the time of his death.

He hailed originally from Kiti-maat and as a young man was pilot of river boats on the Skeena. He piloted two of the first Hudsons bay stern-wheelers, the "Mount Royal" and the "Hazelton" and was also for a time on the "Northwest." He piloted many a riverboat through the dangerous canyons and shallows of the Skeena from Port Essington, then known as Spokeshute, to Hazelton, and until his eyesight failed was one of the best rivermen on the Skeena.

He had been blind for the past few years, and during the past year has been quite helpless.

Mr. Wright was an envoy of the Salvation Army at Kitselas.

Funeral services were held at Kitselas under Salvation Army auspices with Envoy J. Walker officiating. Burial took place in the Kitselas Cemetery.

Deceased leaves to mourn his loss a son, George, and several grandchildren at Kitselas as well as many relatives throughout the district.

### SOCIAL EVENING HELD

## Early Days of Church At Union Bay Recalled

Pioneer days of the Union Bay United Church were recalled at a social evening held in the church recently.

Rev. Peter Kelly, as chairman, briefly explained the purpose of the meeting.

He said he had been told that no church anniversaries had been held in Union Bay and that it was high time we had one. When this service was planned the opening date of the church was not known as all former church records were lost when the manse was destroyed by fire some few years ago. However, now that a definite date of the opening of the church has been established as December 3, future anniversary service will be held on or near that date.

### E. T. Searle

He then called up E. T. Searle, who gave an interesting talk on his recollections of Union Bay from his arrival here in 1916.

At that time the services were conducted by the Presbyterian church with a resident minister, Rev. J. Alder, in charge. The present organist, Mrs. D. N. Haggart is a daughter of the late Rev. Alder.

Then the church played a very important part in the community life of Union Bay. There was an outstanding membership and both church services and other church group services were very well attended. They had a splendid choir and from this was formed a well-organized glee club which was always in demand at community entertainments.

### George Harwood

George Harwood also gave an interesting talk on his memories of Union Bay and church life when he first arrived in 1905. He had a minute book from which he read of a meeting in 1905 planning the building of the church. This was done by public subscription augmented by grants from churches in British Columbia and in Winnipeg. This book had been kept by the late Mike Manson, who was secretary of the church and of the building committee for many years.

Mr. Harwood also read of different annual meetings and noted the first church service in the new (and present) building was on December 3, 1906. At that time there was no resident minister, services being taken by any available minister throughout the district and then only at intervals.

### Tribute Paid

Dr. Kelly paid tribute to Mrs. E. McKay as the oldest member and one of the most active members of the church. Her daughter, Mrs. L. Magnone, who was the first bride in the new church was also present.

Entertainment was provided by the Courtenay United Church male choir with organist and leader David Arnett conducting a program of delightful music.

Solos were given by J. Smith, B. Barr, R. Arnett and L. Ross. F. Carswell rendered a monologue. Mrs. R. Bowran also added to the enjoyment of the program with one of her usual interesting readings.

On behalf of the Ladies' Aid, Mrs. J. Stewart, the president, expressed appreciation of the choir and invited all to the church parlor where a social hour was enjoyed.

## Kuper Island Mass For Indian Woman

NANAIMO—A cortege of boats has left Nanaimo bearing the remains of Mary Rice, venerable Indian woman whose death occurred recently.

The boats owned by Adam Manson, Chester Thomas and Danny Brown, departed for Kuper Island, where mass was to be celebrated by Rev. Father Benedict and Rev. Father Lemmons.

Many attended final rites here attesting to the esteem of the 94-year-old woman. D. J. Jenkin Funeral Home had charge of arrangements.

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## Canadian Indians Increase in Numbers

OTTAWA: Despite the fact that many persons still feel the Indian population is dying out, it has been on the increase for some years, the Health Department reported.

Present Indian population is estimated at about 122,000.

This population now has a higher birth rate and a higher death rate than the rest of Canada, but the number of births is ahead of the number of deaths, it was shown in the Health Department's annual report for the year ended last March 31.

During that year birthrates varied from 40 to 45 per 1000 population, compared with about 25 in the white population.

Death rate from usual causes averaged about 17 to 20 per 1000, compared with about 9.5 among the white population.

There was a time, the report said, when native populations were on the decline and their future unpromising, but in the 1920's the trend changed.

## Doings In Massett

The different organizations at Massett responded very generously to the appeal of the Indian Agent, F. G. Aufield for the Miller Bay Hospital Christmas Box.

Those donating cash were:

The W.A. of St. John's Church, the St. John's Church Choir, the 45-70 Club of Massett, the Native Brotherhood of Massett, the Sisterhood of Massett, the Parent-Teachers Association of Massett, the Massett Athletic Club.

### Xmas Concert

We had a very fine Christmas Concert by the school children on December 16 in the Massett Community Hall, and the chairman for the evening was Elijah Jones. The concert was under the direction of the Teachers—Mr. A. E. Hunter, Principal, and Mr. P. Paulgaard and Miss E. Swanson, and I might say it was one of the best and finest performances ever given by the Massett children.

At the end of the program, Mr. Hunter thanked the P.T.A. for their co-operation in the past term and wished that they would continue. In addition, Mr. Wm. Matthews, one of our most highly respected citizens of Massett gave a very interesting and encouraging speech to the teachers and to all parents and the other speech was given by the Indian Agent.

Chief Councillor Ger. Jones spoke very highly of the teachers in our Native tongue, an appeal to the parents for more co-operation. After the speeches, candles and fruits were given to all the children of Massett and refreshments

were served by the P.T.A. to all that were in the Hall, and the happy event was brought to a close at midnight.

### Two Weddings

We also witnessed two beautiful weddings in Massett when the Rev. N. Green joined Edgar Sills and Viola Edwards and Walter Parnell to Mary Simeon. All these weddings passed on, and then came Christmas, and one could see a beautifully decorated Christmas tree in every home. The St. John's Church Choir sang many carols and anthems throughout the town on Christmas Eve and they were invited into many homes which lasted almost to daybreak, then came the morning service conducted by the Layreaders. In the evening, the carol singing service was conducted by the Rev. N. Green.

### One "Sour" Note

December 25 found everybody attending Christmas dinner with all the good eats which had been prepared a week or so ahead and it was one of the best Christmases we ever had in Massett but regret to say that our cookies and cakes and puddings lacked extract flavoring as this item was not allowed to be sold to us Indians. We could not even get one fluid ounce of it in any of the three stores at this end of the island.

## From Alert Bay

By BEATRICE SCOW

Doctor V. St. John left Alert Bay December 22, 1949, after three and one-half years. He will be missed both by the whites and the Indians. We, the Indians of Alert Bay district greatly appreciated all the things he had done for us—his kindness and by going out of his way to help us with our ailments.

We had confidence in him and in his skill in surgery. We were sorry to see him go but we sincerely hope he and his wife will have a restful and happy retirement at Campbell River, B.C.

MRS. HARRY GLENDALE, 45, of New Vancouver, passed away in St. George's Hospital on Christmas morning. She is survived by her husband, her father, Paddy Miley and two sisters, Mrs. Bill Joseph and Mrs. George Glendale.

### ATTENTION, ALERT BAY

It is noted that a Health Committee is urgently needed in the District of Alert Bay. Get in touch with Mrs. Dan Crammer, the Vice President of the Native Sisterhood.

Everybody young and old is asked to join.

The purpose of the Health Committee is to promote health and prevent diseases and sickness.

THE MEMBERS of the A.Y.P.A. (Angicans Young People's Association) held a social gathering in the Parish Hall on December 27. Each of the members invited two persons there. About 50 persons were at the party. Among those at the social were Gloria Crammer and Don Hatfield, son of Reverend Hatfield. Both are attending U.B.C. but spend their Christmas holidays with their families.

For entertainment, they did square dancing, dancing and games

and then refreshments were served.

GEORGE WILSON, 46, of Fort Rupert, died Jan. 3, the day after he was operated on for ulcerated stomach. He is survived by his wife and nine children, the eldest is 17 years old, and his father, Charlie Wilson, brother Bob Wilson and two sisters, Mrs. Games Knox of Fort Rupert and Mrs. Andy Frank at Comox. Funeral services were held in Christ Church and his body buried here, since the weather is too bad to be taken to Fort Rupert.

Mr. Weatherman has been giving us snow since December 28. We hope the bad weather will not last since it is so cold and almost impossible to travel.

## Indians Offer Hospital Site

Mr. W. S. Arneil, B.C. Commissioner of Indian Affairs, addressed a public meeting in Memorial Hall, Hope, on Wednesday, December 8, on the site for Hope's new hospital.

The Katz Indians offered the Hon. Byron Johnson, Premier of British Columbia, a site on their property at Haig, B.C., providing the Indians were extended equal privileges with the white Canadians.

The site offered by the Katz Indians is on a rise of land half a mile north of the approach to the Fraser River bridge. The location is ideal offering more sunshine than any other site suggested.

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*Then spoke Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8:12.*

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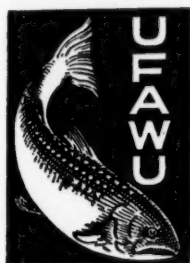
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on its  
Third Anniversary*

from the

**VANCOUVER LABOR  
COUNCIL (C.C.L.)**

★  
*Congratulations . . .  
Native Voice*

Our publishing experience teaches us that, as with babies, so with newspapers which speak for the oppressed, the first years are the hardest. It is therefore a great pleasure for the CCF to congratulate "The Native Voice" on its third birthday.

## MP Scores Jail Terms For Indian Fishermen

A "harsh and brutal sentence" imposed on three Indian fishermen for seeking merely to earn a living was protested in the Commons last month by a British Columbia member of Parliament.

Demanding a righting of this wrong was J. L. Gibson (Ind., Comox-Alberni), who pointed out that because they had broken the white man's law in an effort to keep alive they had been sentenced to 60 days in jail or a \$200 fine apiece.

Mr. Gibson wanted them out of jail by Christmas so they could rejoin their hard-pressed families by that time.

### CONVICTED IN NOVEMBER.

The trio were convicted on November 7 in Port Alberni by Magistrate T. Patterson for fishing illegally with nets. They were Edward Joseph, John Manson and Felix Thomas.

"Is the Indian always to be the low man on the Canadian totem pole?" asked Mr. Gibson. "If he is, he will always be on the receiving end."

### MRS. FRANK RIVERS DIES AT NORTH VANCOUVER

Mrs. (Agnes) Frank Rivers, of North Vancouver, died at 6:30 a.m., December 6, 1949, at Coqualeetza Indian Hospital. She leaves to mourn her death her husband, Frank, her father, Phillip, and her brothers, Ernest and Vivian.

GREETINGS from

**TOM GORY**  
(Shoe Repairs)

SECHLT - B.C.

Closing of the west coast of Vancouver Island to seining this fall, in the interests of conservation, was not objected to by Mr. Gibson.

Nevertheless, even in such a case this would seem to be "an unnecessarily harsh and brutal sentence to impose upon these native people where their only means of livelihood has been taken away from them."

He pointed out that their conviction was based almost entirely on "circumstantial evidence."

Found with some coho salmon in their possession, fisheries department officers claimed that they must have been netted, since coho would not rise to a hook at this season of the year.

He hoped that Fisheries Minister Robert Mayhew would consult with Attorney-General Gordon Wismer of British Columbia on the case.

### ONE FINE PAID.

One Indian had paid his fine, he said, and he hoped part of this fine would be remitted. He wanted the other two Indians out of jail.

In an interview later Mr. Gibson explained that he had played with these and other Indian fishermen as a boy in his present constituency, and he felt the white man was often callously indifferent to their needs.

"Their ancestral fishing grounds were closed by the white man's decree, because the white man over-fished these grounds," he explained.

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## White Men Never Learn, Says Indian Lad of Tug Crew Deaths

White men never learn, is the verdict of a small Indian boy who appeared briefly and anonymously in the Victoria Times recently, prompted by the disaster of the tug George McGregor, to offer his advice for the improvement of safety measures aboard lifeboats.

It was a lifeboat which brought 17-year-old Gerry Anderson to safety from the George McGregor, but it was from the same lifeboat that four other crew men slipped to perish in the cold sea.

The young Indian proposes a method to overcome this, but his method of presentation was unique.

He came to the newspaper's business office, thrust a piece of heavy, brown wrapping paper on the counter and left hurriedly.

On the paper he had written and illustrated his suggestion. It was to place a rope along the keel of lifeboats so that sailors would have something to cling to if the boat overturned.

### USED ON THE CONGO

It was, the young marine expert pointed out, common practice on the Congo River.

On the paper, he had written: "On the Congo River, the witch doctor's law all small boats have rope on keels of boats for his men to hold to when boats upset on rapids. White men do not never learn."

"The men that died, they may be floating in tide rip when it is time of shore."

Underneath these words was a sketch of rapids, and an overturned boat with rope along its keel.

The boy's remarks concluded: "I could tell more how to stop boats from turning over in rough sea but they think I do not know know luck white men."

## Burned To Death

PRINCE RUPERT.—A 70-year-old Indian woman, Mrs. Jane Johnson, was burned to death early last month, when fire destroyed the reservation home of her stepson, Silas Johnson.

Scene of the tragedy was the Kispiox Indian Reserve, near Hazelton and about 125 miles northeast of here.

## Congratulations

to

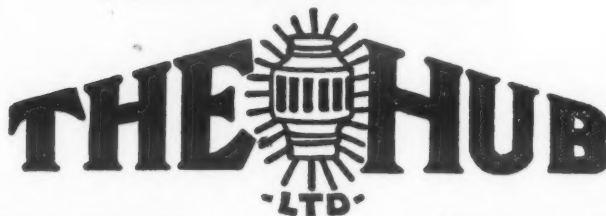
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on its Third Anniversary and  
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[ C.C.L. ]

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To the Natives of  
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DEPARTMENT OF EDUCATION

VICTORIA, B. C.

Hon. W. T. Straith, K.C., Minister

# Parting Message From Thomas Shewish

By THOMAS SHEWISH

Vice-President, south west Coast,  
Native Brotherhood.

To the West Coast Indians,  
Branches of the Native  
Brotherhood of B.C..

My dear friends, both ashore  
and afloat:

Once more I want to speak to  
you and at this time it will be  
through the medium of your own  
paper, "Native Voice," and I trust  
will come as a personal message to  
you all.

Friends, it is likely that these  
will be my last words with you or  
last message of cheer and com-  
fort.

I think it would be a proper  
thing for me to thank the people  
of the West Coast for their kind  
hospitality during the five years,  
specially to the Chiefs of the  
tribes of my territory—To Chief  
Jack Peters of Ohlat branch, Chief  
Percy Jackson of Uchucklesit,  
Chief Morris Dick, Nitinat tribe,  
Chief Lawrence Jack of Ucluelet,  
Chief Eddy Joe Jr., of Clayoquot,  
Chief William Tatoosh of Oppot-

shesah tribe, Ernest Lauder, or-  
ganizer of Alberni branch, Chief  
Edward Joe of Esquimalt. Espe-  
cially to Chief Benson Keith Lah,  
Ahousat, do I wish to extend my  
thanks for the way he treated me—  
especially the way he conducted  
the Native Brotherhood meetings.  
I remember well when I first land-  
ed at Ahousat, and found no one  
to meet me at the boat until about  
an hour later, one Indian arrived  
who took me to the village. Ar-  
riving at the village, it seemed  
that there was not a soul living  
on the Reserve. I am glad to say  
that nearly every member of the  
tribe was gathered in the big  
house where they hold their meet-  
ings, ready to hear what the Na-  
tive Brotherhood had to say  
through the servant in the person  
of Thomas Shewish.

Friends, here is a lesson for us,  
a lesson that we should learn from  
this tribe called Ahousat, that is  
to come to the meeting on time,  
throw away the Indian clock which  
is always behind schedule.

## Tour Not Possible

I come to the point which has  
led me to write this friendly let-  
ter to you. Owing to the pressure  
of work, I will not be able to tour  
the West Coast before the conven-  
tion and thought it best to write a  
friendly letter.

Undoubtedly there is an uneasy  
feeling engendered in the hearts  
and minds of most of us, that what  
has been said about your Organ-  
ization known as the Native Bro-  
therhood of British Columbia is  
true.

As to how things will actually  
come out, I can but repeat the  
words of your President when

speaking at the opening of the  
Convention at Bella Coola, he said:  
"The Native Brotherhood is here  
to stay."

## "Our Organization"

Friends, there is a question that  
I have not been able to answer.  
I have asked the question to my-  
self and could not find the answer,  
and the question is this, "What are  
we doing as our share to make  
this Brotherhood stay? or let me  
put it this way, "Are we each true  
Brothers?"

Friends, I want to tell you that  
it is wrong to think of this organ-  
ization as something that gives  
and gives and gives to you. Let us  
each one remember that this is  
our organization. I think I am  
quite right when I say that it is  
the most democratic Indian Organ-  
ization.

I am sure you understand that  
the Organization is fighting for  
the very existence of the Native  
race—yes, the Natives of the South  
and North West Coast. It is fight-  
ing for existence and a high stand-  
ard of living, and it is not what  
you take out of this Organization  
that counts but what you put into  
it. It is a war existence, and some

will sacrifice that others may live.

Friends, the efforts you put into  
the building of this Organization  
must be selfless and enduring so  
that we will win the fight for the  
future generation of the Natives.

## Thankless Job

Friends, I do know that some-  
times it seems to be a thankless  
job, and the reward nil, like that  
received by some of our Canadian  
boys who went over to fight for  
their King and Country and some  
never came back, they left all that  
was dear to them, endured hard-  
ship, faced danger, and finally  
passed out of sight of men by the  
path of duty and sacrifice, giving

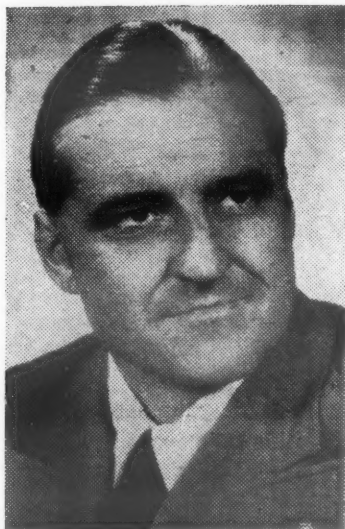
(Continued on Next Page)

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Continued from Page 11

## Parting Message from Thomas Shewish

up their lives that others might live in freedom. Theirs was the hardest task, who fought and bled and died, they paid the tribute that was theirs to give. Friends, let each one of us see to it that their names are not forgotten.

After the last Convention, it was my duty to report to every branch what had taken place at the Convention, but owing to the fact that I was appointed by the Provincial Government to tour the West Coast and Vancouver Island and register the Indians for the election, I could not carry out this mission.

Let me tell you that the word "Native Brotherhood" was first introduced to the West Coast Indians by Brothers Andy Paul and Dan Assu. These two men planted the seed of the Native Brotherhood and the seed sprung up.

### Protect Organization

Friends, I have said that your Organization has been criticized and this seed of thorns has been sown among the seed that has been sown by these two gentlemen, and who is going to be fool enough to try to sow thorns among the good seed trying to choke it. Friends, I do not need to tell you what to do. You have a full understanding of the policy of the Native Brotherhood of B.C. and you can decide what to do, but my advice to you is to protect your Organization.

I have told you the names of the gentlemen who first preached Brotherhood to us. I do not need to thank these gentlemen but thank their good fathers who taught them Brotherhood of man. We did not learn the Brotherhood from our white brothers, but it has been handed down to us by our forefathers. We will have the same Indian teachings by our fathers and let us each one practice them.

Yes, your Organization has been criticized, and I do know that there is a mighty stirring going on today.

I feel it my duty to tell you that all these statements are not true. You have been told that your Organization is not truly representative of the West Coast Natives.

True, indeed, your Organization does not follow the policy of other organizations which, I understand, do not follow the policy of negotiating for agreements, but confine their activities to social and legislative problems of the Natives.

### Good Relations

Friends, you have received a false information. I am glad to tell you that our relations at the present time with the U.F.A.W.U. are very good and we expect to

continue our policy of joint meetings and joint negotiations which have made it possible for a great deal of progress for the fishermen and the cannery workers.

The agreement of four years ago is not the same as the agreement of 1949, so do not believe such a statement. Old Hudson Bay's proper word is "Delate Cultus Wah Wa."

Friends, I am glad to tell you that during these hard five years of labor I have tried my best and you can not expect more. I talked to you in your mother tongue and made the message clear to you that even a little child would understand and I am satisfied with the work done. There is your day school at Ucluelet, and a new building started which was promised by the Inspector and there is the other day school at Alberni, and many more others. I do not want to brag or make a big "I" of myself. I did not do the work. I was merely the instrument. It was all through the efforts of your Organization, but can you now tell me why anyone would say that Native Brotherhood has done nothing? Never mind, by their fruits ye shall know them.

### To England?

Before closing, I want to answer a question that was put to me by one Indian. The question was: Is the Native Brotherhood going to England too?

My answer would be like this—I cannot answer for it is a hard question to answer. Going to England would be for the purpose of submitting a case to the Privy Council. I understand that there are two ways of doing it, first, go through the lower courts in Canada up to the Supreme Courts of Canada and from there to the Privy Council.

The second procedure would be to obtain a Fiat from the Government, that a peermission granted by the Government of Canada to the party to sue the Government, and I do not think the Government would grant a permission. Friends, remember it takes thousands of dollars to send a delegate to England. They cannot get a free ride or hitch hike. I hope I have made it clear.

Now, my friends, I started by saying that these will be my last words with you, and I would advise you to send some one to the Convention who will take up the

armour that I will lay down. Elect a person who will be able to speak to you in your mother's tongue.

### Final Word

In closing, I want to leave a word with the sisterhood of the branches. My message is: "Keep up your good work, don't be afraid, trim your lamps and go forward. "Let your hope and faith dispel the fear of guilt and woe, "God Almighty is a friend who can prove a foe."

I have told you that your Organization is built on Christian principles and its foundation is built on a rock which God requires and when it is so firm, you will then be able to put out a brotherly hand. Above all, build up your Brotherhood, give to the building of your organization your time and your enthusiasm, and learn to co-operate.

Now my friends, I will say good bye to you all, and God be with you till we meet again. I will send you each one that final message with which the greatest and oldest of Books closes—

The Grace of our Lord Jesus Christ be with you all.

Your obedient servant,  
THOMAS SHEWISH.

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# Miller Bay Hospital Holds Memorable Xmas Party

By "A PATIENT AT MILLER BAY"

Although Christmas away from home can never be the same, this last one at Miller Bay is one long to be remembered. We would like to thank our Matron, Mrs. Davis, and the entire Miller Bay Hospital staff, for their efforts to make this Christmas at Miller Bay an unqualified success.

We wish also to extend our thanks to the management and staff of radio station CFPR for their thoughtfulness in sponsoring the Miller Bay Christmas Box Programme, which collected cash and toys so every patient at Miller Bay could be assured of presents for Christmas. Our thanks also to those who contributed in cash and kind to share their own Christmas with the patients of Miller Bay.

## Ward A First

Ward A had been completely prepared for Santa's visit by 9 a.m., and it was promptly at this time that he made his appearance, accompanied by Mrs. Davis, Miss Hiddleston, and Dr. Miron. They were later joined by Dr. Galbraith, our Medical Superintendent, and our good friends and neighbors from Station CFPR, Reg Martin and Mel Thompson.

The babies in the large rooms of Ward A took Santa's visit with their usual aplomb, but when he reached the corridors rooms he was greeted by screams of fright. It took the combined efforts of several nurses and aides to calm them sufficiently to enjoy their toys.

## Ward C Excited

In the meantime, Miss Hallie and the Ward C nurses had wheeled one stretcher after another

full of parcels into the wards, and stacked them under the proper trees. As last minute preparations were made, the noise in Ward C rose in intensity, and one shrill voice rose above the din. "I see somebody's name!" Another cried, "Dolly" — then Santa had arrived.

He shook hands with all the girls, who forgot their shyness to greet him as an old friend. He then handed out the presents, and there was apparent anxiety as some thought they had been missed. However, there were plenty of presents, more than enough to go around twice, and there was much smiling and comparison of presents. Nurses helped Santa with the presents, and Mrs. Davis and her scissors were on hand to cut stubborn strings. One treble voice rose high above the rest — "Dolly, dolly, dolly! Look!"

At one moment things threatened to become serious, as Santa found himself wedged between two beds, but with some assistance he was able to get out and continue his business. One little girl in Room 2 tried to shake hands Scout fashion, with the left hand, but Santa did not allow it.

The smiles of the girls opening their parcels was enough to warm any heart, and the fact that nobody was left out, made things perfect.

## Ward E Next

Bells ringing merrily, Santa proceeded to Ward E, where Miss Lockhart and the Ward E staff were waiting to help him distribute the presents. Here again Santa was greeted as an old friend; some of the boys looked a trifle awed, but shook hands manfully and smiled as others did the same. As the presents were handed out one lad shouted, "Oh! A little toy! Look!"

In room 2, the tree toppled as Miss Lockhart removed a package to hand to Santa, but her quickness of hand prevented any damage.

As a large package was laid on his bed, Edgar Davis' face was a study of bewilderment. What on earth could this be? After a little delay, he triumphantly drew forth a shiny new guitar!

Pierre George seemed overwhelmed by his good fortune. After picking up several parcels, he settled on one and, after a close scrutiny, sniffed at the edge of it like a little puppy. Popcorn or candy?

A couple of rooms further down Roddy Ryan literally bounced around on his bed as he surveyed his booty. As the packages fell apart under his eager fingers, the happy glow in his eyes was something to behold.

The excitement and gaiety were enough to affect even the most phlegmatic, and at this point in the proceedings, your observer decided that in the interests of his own health, it would be prudent to call his tour to a halt. Santa and his entourage departed for Ward B, and our observer went gratefully back to bed.

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## Troller Found, Four Missing

Four persons were missing last month from the Alberni Canal area, as Bamfield Lifeboat Station reporting finding of a wrecked fishing troller.

Canadian Press reported from Victoria two Indian fishermen, Peter and Leonard Williams, brother, and Elsie Harris and her five-months-old daughter were missing from the wrecked 40-foot troller Lone Ranger.

The mother placed her baby in a suitcase and lashed it to the mast of the fishboat Lone Ranger in a last desperate attempt to save the child's life.

Provincial Police at Port Alberni said the Lone Ranger was owned by Leonard Williams. The missing group are from Sarita River, Alberni Canal, they stated.

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## Glen Vowell Xmas Party Made Season Memorable

Christmas, 1949, is now another memory, and the joyous greetings, "Merry Christmas" and "Happy New Year," no longer hold a place of prominence in our conversation. Now that the excitement is over, we can think about all the activities that made Christmas such an enjoyable event.

In Glen Vowell, almost every family returned from pole camps and saw mills, in order to be "Home for Christmas," and on the Thursday evening before Christmas, assembled in the Village Hall for the Christmas program.

The school children had practised many hours so that they could entertain their parents and friends with interesting and varied items including songs, acts, recitations, and finally a pageant depicting the journey of the Wise Men to the manger at Bethlehem to offer their gifts to the Holy Babe, Whose birthday we celebrate.

AFTER THIS PART OF THE program was concluded, all eyes turned toward the huge, gaily-decorated Christmas tree, whose branches partly covered mysterious, oddly-shaped packages. It did not make any difference that Santa Claus did not arrive, for one of his helpers distributed the gifts for him. All the family presents were there, and the girls eagerly unwrapped their dolls and doll sets, while the boys played with games, cars, and cap guns, and many other things that children the world over love to receive at Christmas time. As well as the presents received, each person was given a parcel of apples, oranges, nuts and candy. Then the ladies generously served coffee and cakes to all.

THERE IS A GREAT DEAL of work connected with an evening like this, and also expense. To all those who worked hard, we would say a heartfelt "thank you," and to the following persons who generously gave donations, we would offer sincere appreciation:

Home League of Glen Vowell	
Salvation Army Corps	\$14.69
Mr. Jonathan and Mrs. Brown	5.00
Mr. A. M. Appleby, Hazelton	1.00
Dawson's Store, Hazelton	3.00
Marshall Bros., Hazelton	1.00
Mr. Bob Carson, Hazelton	1.00
Lieut. McLean, Officer at Glen Vowell S.A.	1.00
Lieut. Gordon, Officer at Glen Vowell S.A.	1.00
Mr. Richard Benson	1.00
Mr. Raymond Benson	1.00
Mrs. Maria Robinson	1.00
Mrs. Martha Sampson	1.00
Mrs. Ellen Woods	1.00
Mrs. Elizabeth Wesley	1.00
Mrs. Emma Wesley	1.00
Mrs. Miriam Russell	1.00
Mrs. Eva Benson	1.00
Myros & Smith, Hazelton, merchandise valued at	3.75
Hudson's Bay Co., Hazelton, merchandise valued at	4.00

## Report from Klemtu

By WILLIAM FREEMAN

Klemtu, B.C.

Cold and zero weather prevailed here during the holidays and the ground and mountains are blanketed with snow but this adds to a joyous festive season. For the first time in ten years, our Christmas services were conducted by an ordained missionary when Rev. H. R. McColl of the mission boat Thomas Crosby spent Christmas Eve and Christmas Day with us.

He remarked that he was looking forward to his first Christmas celebration out here on the coast and what he saw at Klemtu was far beyond his expectations and he'll never forget it for a long time. The Junior Choir were outdoors singing the joyous traditional Christmas carols and to live up to our unbroken record, the Klemtu Choir were also out singing carols and later invited to a banquet by Mr. and Mrs. Joe Hopkins, with Rev. McColl and his mother as guests of honor.

### Klemtu Day School Christmas Concert

A varied program staged by the pupils of the day school here was well applauded. The program contains 34 items of plays, recitations and singing. The show lasted for three hours with the senior pupils as master and mistresses of ceremony and there wasn't a dull moment in the whole proceedings.

Some of the parents of the children remarked that they were surprised at the accomplishments of their children. This implies that our children can make good progress under tutelage of a well qualified teacher and this is the first time a competent teacher is stationed here. Mrs. Luverne Hoiland is a graduate of Regina Normal School.

Mr. M. D. Sowles, a farmer from New Westminster, journeyed to Klemtu and held spontaneous services during his three day stay here. Mr. Sowles is truly a Christian gentleman and focussed our thoughts on gospel truths essential to our daily lives. His definitions of the old Holy Script seem-

ed to shed new light on prophetic subjects as foretold in the ancient times. His recounting of his personal experiences in the Christian life were interesting. He braved our bleak cold weather and visited and offered prayers in our own firesides. We are always grateful for such men as Mr. Sowles who had our best interests at heart and travelled these many miles to deliver messages of goodwill and redemption. This fits in with our own beliefs in a Chief Up High and my own ancestors prayed to that Chief for guidance and safety long before the advent of the White man.

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# A Conscience Speaks

By HAROLD WALTERMYER  
(Ka-Ron-To-Wah-Nen)

I PICKED my paper the other day to see what the news had to tell. And as I glanced through it my eyes came to rest on an article written by a staff writer of the largest paper in our state. It was entitled, "First Americans Find It Difficult to Adopt the White Man's Ways."

This particular article was written about the Great Winnebago and Omaha Tribes who once inhabited the greater part of western Iowa, and nearly all of Nebraska.

They were a proud, and happy people, before the white man laid claim to their lands, and slaughtered their buffalo herds. Once nations of great population, these two tribes today only number about 3,300 persons.

Now living on reservations which they own, but which give them little or no income, they struggle along in a slum-area poverty that finds no equal in any of our American cities.

## Heartless Treatment

As I read about the way in which they had to live, where three and four families were under one roof of only three or four rooms, a sick feeling overcame me, and something inside of me seems to say—how could you, and your people treat these your Red brothers so heartlessly. Have you forgotten the story of the first of the white race who landed on these shores? How the Indians, who were unaware of the treachery that lay hidden in the white man, came forth, and welcomed him with brotherly arms, and gave him food, and shelter? Yes, he even went further than that. He taught him how to grow the foods of the New World, and how to protect himself against the elements. When he, or any of his family were sick, they were given the best of care, through knowledge the Red man had gained in his study of the roots and herbs that were plentiful.

Yes, we owe the Red man a lot, I and millions of others of the White race, but do we do anything about it? No.

## Easy Way Out

What an easy way out for a race that practically stole the land on which they live. But that seems to be a characteristic of the White Race. Always looking for an easy way around a problem. And believe me, my friends, it is a problem, one much larger than we wish to admit. But with a little thought for the other fellow, and a little less thinking of ourselves, we can help solve it.

I am inclined to believe that an open conscience is as good a tonic

## Mr. Waltermeyer Sends Kind Wishes

The Native Voice,  
Vancouver, B.C.  
Dear Editor:

Here is a little article to use as you see fit. If it is possible to print it I would be very happy, because this story comes from my heart, and I believe from the hearts of many others, if they were allowed to express themselves.

Thanking you for the space you gave my last story, and asking the Great Spirit to bless you, and your work,

I remain your friend,  
HAROLD WALTERMYER,  
111-E. Ave., N.W.  
Cedar Rapids, Ia.

as one can have. For a clear conscience is like an open window. You can see how the other fellow feels, and he in turn can see your innermost thoughts.

How grand it would be if all of us could live as brothers, understanding each other's accomplishments, and forgiving each other's faults.

There have been numerous plans the government has used to make amends for the wrongs done the Indians. But they can never repay the damage done over the years. That has become history, and is beyond recall.

## Discrimination

One of the great mistakes our government uses and is guilty of (speaking of the U.S.A.) is to have practised discrimination on the Indians.

How dare they do that? Are my Red brothers not entitled to as much consideration, if not more than that shown the thousands of immigrants who come to our country each year?

These people from all nationalities come from every section of the Old World, hoping to find freedom, and safety from oppression, with a chance for a better life; whether they accomplish this is sometimes a question.

Is this great gift to be given them, and our First Americans pushed aside, as if they were so much rubbish?

Are these people to be given free access to our many schools, and institutions of learning without having to go through a lot of red tape, as do our Indian brothers?

## Rock Pile Blush

Should they be given the chance to choose the home or land on which they wish to settle, and my Red brothers be given a piece of land not large enough to raise and feed one or two families, but on which a whole community has had to make a living? A piece of land that would more than likely make a rock pile blush.

This may be stretching the issue quite a lot, but if there is any doubt in the minds of some of our so-called pioneer descendants, or our so-called descendants of pioneers, let them delve into the records of the Indian Commission on Indian Affairs in Washington, D.C. The facts are there in black and white for all to see if they so wish.

Just what has happened to our humanitarians?? Men like Lincoln and Tom Paine or some of the others?

Have we no one in our time who is willing to stand up and shout to the Heavens the wrongs done our brothers of another color?

What has happened to free speech, that greatest of all communication between men?

Is there no one to challenge this great force of so-called justice? Are men afraid to speak the truth, and to shout it so that their fellow men can hear it wherever they may be, and therefore deal with it as they see fit, and know to be right?

## Repay Wrongs

My friends, and brothers, this very thing will first have to be done before we the Whites of America and Canada, can look our Red brethren in their faces, and say, now we are ready to repay some of the wrongs inflicted upon you by our people. To give you back some of the glory that was once yours.

Yes, already there is a great weight lifted from my heart, and I feel that at least my conscience has had its say.

I believe there are millions of my race who feel as I do on this issue.

If they in reading this poorly written article can see half the reason for my writing it, and get half the relief to their conscience as I did from expressing myself, then, in turn, pass acts of good will toward the Indians, only then will I believe my efforts were not in vain, and I can at last clasp my native brother in my arms, and say, "now we are truly brothers."

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## Kispiox Honors Noble Christian

"I knew him for over 70 years. All that time he never said one word to hurt a person's mind." These simple words, spoken by an old-timer, can be treasured as a tribute to the late Richard Morrison, whose body was followed by over 100 people to Kispiox graveyard last October.

Mr. Morrison, well into his 80's, was a strong anchor of village life all his days. As local preacher, councillor and policeman, he did his duty as he saw it. His face was to the future. In the days of Rev. Wm. Pierce, he was one of the founders of Kispiox Lumber Co. For all that is good in village life, he worked with hand and head and heart.

And the good of his village was in him to the end. Shortly before he died, he spoke with strength and great feeling to Chief Councillor Silas Johnson. "If I left you money or property, it would not stay. I leave you my hopes and prayers for our village. These will stay forever. Put your trust in God. My body is weak and worn out," he told other friends, "but my heart is strong. I know I am going to a bright city."

Death came at the home of his grand-daughter Mrs. Phillip Crosby who, with her husband, nursed him lovingly. Before that, he was cared for at the house of his son, Moses.

Rev. W. P. Bunt, Supt. of Home Missions, came specially from Hazelton to speak to the largely attended gathering in the hall. Rev. J. H. Matthews conducted services there and at the grave.

—Kispiox News-Letter.



**TWO-STORY "PRE-FABS,"** built during the World War, are being moved from Pictou to provide comfortable, sanitary quarters for Indians on reservation. Old, run-down dwellings in Indian community will be destroyed.

—CP Photo, Courtesy Victoria Daily Colonist

## Wartime Houses Add New Comfort To Indians on Pictou Reservation

Pictou, N.S.—Wartime houses are being shipped by truck, water and tractor to the nearby Pictou Landing Reservation to provide families there with comfortable, sanitary quarters.

Purchased by the Federal Indian Affairs Department from Central Mortgage and Housing Corporation, the houses will replace the ramshackle buildings which formerly housed the Indians. Conditions were so bad that a few years ago many of the Indians moved to other settlements.

Chief William Bernard said his men will attempt to provide basements and furnaces for the 18 new homes. The old buildings will be razed. He hoped the improved quarters would attract back to the reservation those families which moved away.

The neat, two-story "pre-fabs" originally were at the Victory

Heights housing development in this Northern Nova Scotia town.

### Haul to Wharf

A trailer truck hauls the houses from the site to a wharf where a special crib has been built to allow the vehicle to drive directly onto a barge. The barge crosses Pictou Bay, a three-mile stretch of water, to the pier at the reservation where the truck drives off. Then a tractor hauls the 15-ton buildings to the new sites.

Forty-three-year-old Chief Bernard himself moved into one of the new homes. He has been chief of the reservation for six years.

### Island Mission

Close to the Pictou Landing reservation is Indian Island, hallowed ground for the Micmacs of the area. Indians from throughout the Maritimes come to the island each year to attend a mission at the little church built there more than 75 years ago.

There is a little white church on the reservation itself where Mass is celebrated twice a month.

Across the road from the church is the one-room school where Gertrude McGirr of New Glasgow, N.S., teaches 25 pupils ranging in age from six to 16.

She has been at the school for several years, travelling eight miles from her home. Until two years ago when a bus service was extended, she walked two of the

eight miles a day to her job.

The men of the reservation make their living at basket weaving and carving axe and pick handles. Lobster fishing is carried out in season and some are employed at the nearby sawmill.

## Big Wedding Held at Klemtu

By WILLIAM FREEMAN

A well attended reception was enjoyed by everyone at Klemtu after Willie Robinson of this locality and Doreen Nelson of Kitkatla exchanged marriage vows.

Among those present were: Mr. Charles Owen Snell, manager of the Klemtu Cannery; Jack Leavelle, production manager of J. H. Todd & Sons, Victoria; Mr. W. P. Pruden, our local Indian Agent and Chief Charlie Moody of Bella Bella.

The occasion was followed by wedding dance and grand march in the evening.

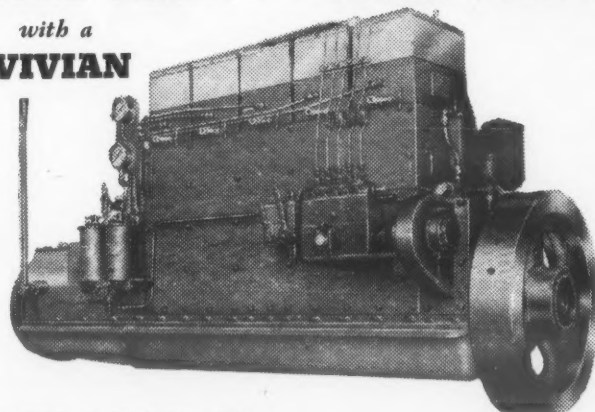
Ten acres of the Klemtu reserve is pre-empted by the J. H. Todd & Sons, Victoria, for the sum of \$21,000. The sum is earmarked for the purchase of a 45-kilowatt hydro electric generator or distribution system for the townsites and for houses and public centres.

A 60-foot flag pole was raised at the centre of the town. As the pole is heavy, it took the residents two days to complete the job. The flag pole was a present to the village by Heber Clifton Jr., of Hartley Bay, and according to tradition Clifton is a part descendant of the Kitasju tribe residing at Klemtu. It is only proper and fitting that the people raised a flagpole where to wave the flag of Britain in token of safety and protection and British Justice as promised to our forefathers, who in turn swore allegiance to that flag.

After many long years struggle on the part of the Indian, our freedom may be restored to us and we may be granted a franchise and citizenship that would end our wardship and discrimination.

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